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Mr. McDonogh's Letter—Power of Wages.

We promised in our last, to state the results of the singular plan of emancipation adopted by Mr. McDonogh.

The living principle of the plan, it will be seen, was compensation for labor. Slavery was virtually substituted by a pledge on the part of the master to give wages. The manhood of the slave to a certain extent was hereby recognized; he felt himself treated from the moment the agreement was made, as a man, not a brute. True, the wages were stinted, and to be secured by immense labor: the reward was far in the distance. What power of endurance was demanded! What patience! What faith in the master! How many might die in the wilderness, before the promised land was gained! And then, they were at the mercy of the master. He might change his mind; he might become bankrupt through misfortune; he might be tempted when he saw their increased labor, not to let them go. And, after all, the home of their nativity must be abandoned. After having by sixteen years of hard labor, and good conduct, and steadfast virtue, shown themselves qualified for freedom in a free and civilized country, they were to be driven out into a strange world, their old associations to be broken up, and life begun anew, with their wives and little ones, in a savage, uncultivated country!

One would have supposed that the power of the wages-principle, the life of hope, under such circumstances, would have been smitten as with palsy. But, any thing rather than that destitution of hope, of rational motive, of enterprising spirit, of manly self-respect; that utter blighting of manhood, which slavery brings. Now let us see the results of this partial introduction of hope, as a stimulus to labor. They are affecting, deeply affecting. No one can read them, as stated by the master himself, without feeling a growing respect for the poor slaves, a deepening sympathy with their sufferings, and a certain conviction that all that is necessary to secure their elevation and the benefit of the master, is, immediate freedom for them all.

To encourage them, and increase their confidence, Mr. McDonogh tells us that he showed them twice a year their accounts on his books, and informed them of their success and the sums of money they had earned, which were in his hands, standing to the credit of their accounts; and the proceeding instilled new life into them.

Another thing worthy of notice is, that he instituted a kind of jury trial among them. "When they had offended or were charged with offences, I did not order an arbitrary punishment, but had them tried by their peers; I would summon a jury of five or six of the principal men, say to them such a man or such a woman is charged with such or such an offence, the witnesses I am told, are such and such persons; summon them, hold your court, have him tried, & report to me your judgment, and the punishment to be inflicted. It was done, all in due form; (the court room was the church,) the trial took place, and the person acquitted or condemned, the punishment awarded, (if condemned and found guilty) was reported to me, and I generally found it necessary to modify it in reference to leniency. If twenty lashes were awarded, I would say to the judges who were the executors of the sentence, give ten lashes, and a moral lecture to the culprit, for the offence."

Another peculiarity of his system,—he trusted them. For upwards of twenty years, he had no white overseer. One of the slaves was constituted commander in chief. Nor did he "see in person" to what they were doing, once in six months; the commander made reports, and received instructions. "They were besides, my men of business, enjoyed my confidence, were my clerks, transacted all my affairs, made purchases of materials, collected my rents, leased my houses, took care of my property, and effects of every kind, and that with an honesty and fidelity which was proof against every temptation."

Finally, the basis of his plan, he says, was "Religion—a desire to awaken in their bosoms the love of the divinity. Hope and trust in him, once born in their souls, would produce its fruits, a determination to obedience, labor, order, economy, and all good works."

"They have now sailed for Liberia, the land of their fathers; and I can say with truth and heartfelt satisfaction, that a more virtuous people do not exist in any country."

Why should so much virtue be driven out of the country? Such was the plan, such were the features of its practical operation. What were the results of this partial adoption of the free labor system?

1. In relation to himself, the result proved "that in the space of sixteen years," (in fourteen years they freed themselves, but were detained two years after), "which those people served me, since making the agreement with them, they have gained for me in addition to having performed more and better labor than slaves ordinarily perform in the usual time of laboring, a sum of money, (including the sum they appear to have paid me, in the purchase of their time), which will enable me to go to Virginia and Carolina, and purchase a gang of people of NEARLY DOUBLE THE NUMBER OF THOSE I HAVE SENT AWAY. This I state from an account kept by me, showing the amount and nature of their extra work, and labor, which I am ready to attest to, in the most solemn manner!"

2. The second result was, that they became distinguished by their orderly habits, trustworthiness and rare virtue.

3. Finally, their industry was wonderful. The instances given by Mr. McDonogh are full of interest. A friend of his from the North, being at dinner with a company of French gentlemen in Louisiana, and the conversation turning upon the comparative humanity of French and American masters, Mr. McDonogh was referred to as a peculiarly hard master, one who obliged his people to work till midnight, or even until two or three in the morning. The gentleman was astonished and said to Mr. McDonogh subsequently, "I merely mention these things to you, I do not inquire as to the truth of them, because

I am certain there is some mistake about it." Mr. McDonogh smilingly replied, "not so fast my friend; all that those ladies and gentlemen asserted, is true; and they had seen, as they informed you, with their own eyes, my people at work, often and often at the hours named. But did they tell you at the same time, that they never saw them at work, but they were merry as crickets, singing and joyful, making the whole neighborhood vocal with their happiness; because, had they told you that, which would have been nothing but the truth, it would no doubt have convinced you, that that there was no compulsion in their laboring."

The only part of the assertion of those ladies and gentlemen which was incorrect, was that wherein they observed, that I obliged my slaves to work until midnight, and one and two o'clock in the morning. They are often working, I confess, until these hours; but I do not force them to work, it is of their own free will & accord. Then observed the gentleman, you must pay them I presume. I do not say, said I to him, what I do, further, than that there is no compulsion in their laboring; but I promise, that you shall know the story one day, if I am spared, (which he will as I shall send him a copy of this.) We then separated, but I found the gentleman, I confess, very incredulous, (notwithstanding he knew something of my character,) as to slaves working of their own accord, without compulsion from their master."

"I have to observe," says Mr. McD. "that I was in the habit of never retiring to rest at night, until seeing my commander; and knowing that the people had come in from their work; and often and often when the clock would strike 10 and 11, I would say to a servant of the house, (not having seen the commander,) have the people come in from their work; and he would reply, no sir, I see bonfires in the brick yard, they have not yet finished their work. I would then say to him, go out and ask the commander what keeps him so late, when he would return to me saying, sir, the commander says there are some thirty or forty thousand bricks out, the weather looks like rain, and he must get them in and save them, or they will be lost. Satisfied with this statement, I have waited until midnight, and sent out again; the same answer returned; again at 1 o'clock in the morning, the same answer; they singing the whole time, so that they might be overheard over the neighborhood. At two o'clock I have sent out to him with positive orders, to break off work, and bring his people in even if the brick should be lost—that I would not permit them to work any longer. When in would come the commander, (I likely not at all pleased,) saying, sir, if you had let us go on an hour or two longer, we should have saved our brick which I fear we may lose. When I have had to console him by telling him you cannot work all night, it is very late now, the people must have rest."

And these are the people who cannot take care of themselves—who would not work, if you were to set them free—who would cut their masters' throats, if emancipated! Listen to Mr. McDonogh. He knew the motive which nerved them to labor so Herculean. "Without hope," he remarks, "a certain something in the future for him to look forward and aspire to, man would be nothing—Deprive him of that inspiring faculty of soul, and he would grovel in the dust as a brute."

This is the result of the experience of the owner of eighty slaves in Louisiana. It is not to be wondered at that the Bulletin of New Orleans declined publishing in its columns this extraordinary letter. Could there be a more weighty condemnation of a system which robs man of hope, and sinks him to the level of a brute! Again he says—"Previous to entering into the agreement with these people, I calculated, (and my estimate and calculation have been fully realized, and more than realized to me in the result,) that their labor would be given, with all the energy of heart, soul, and physical power; that they would in consequence accomplish more labor than the same number of people would in ordinary circumstances." We have seen, in their wonderful labors how fully the expectation was fulfilled.

He proceeds to give another instance (and he says he "could relate hundreds") going to show "the effect of that hope, that charm of man's existence, LIBERTY, on the life and action of those people." This is his own language—and remember, it was a LIBERTY, sixteen years off in time, and 4000 miles away, in space; to be won too by such labors, as no laborer in the North is ever called to undertake!

The incident he relates is deeply interesting. Some years since, some 20 or 30 of those people were engaged in erecting some extensive brick ware houses on Julia street, in New Orleans, (for they were excellent mechanics of various trades, and were in the habit of making brick, purchasing shells and burning lime, sawing timber, and then taking the materials when made, and building them up into fine houses, on both sides of the river, for their master,) near to the residence of Edward E. Parker, Esq., one of our most wealthy and respectable citizens, a gentleman who was in the habit of building very extensively himself in the city. Meeting Mr. Parker on a certain day in the streets of New Orleans, I was accosted, and asked, whether I would sell him a certain black man named Jim, or James, (having several men of that name, I inquired which.) When he observed the one at the head of the brick layers, who were erecting those warehouses on Julia street, near to his, Mr. Parker's residence. I replied to him, no—that I was not in the habit of selling my people, (that I purchased occasionally, but never sold.) Mr. Parker then observed, that he wished I would depart in the present instance from my general rule, and agree to sell him that man; that he was very desirous of possessing him; that he was erecting several buildings, the man would suit him, and that he would give a good price for him. I again said to him, that the man was not for sale, and was about to leave him, when he observed: could you not be tempted sir to sell him? I will give you \$2,500 for him, in cash. I told Mr. Parker it did not tempt me, and we separated. A week or two thereafter, I met Mr. Parker again, and was again accosted on the same subject, I will give you \$6,000 for him. Again I made him the same answer, that he was not for sale. Again, and again, we met in the streets, and each time he made the same request, raising the offer of price at each interview, until at last, Mr. Parker informed me, that he would pay me \$5,000 in cash, for him. Feeling at length a little vexed, at these repeated demands, I said to Mr. Parker, though you are a very rich man, sir, your whole fortune could not purchase that man, (not that he is worth it, or worth more than any other man,) or any of the others; but because he is not to be sold. Mr. Parker finding at length, from the refusal of such a large sum of money for him, that there was no hope of obtaining him, observed to me, well then, Mr. McDonogh, seeing now that you will not sell him at any price, tell me what kind of people are those of yours to which I replied, how so, Mr. Parker, I suppose they are like other men; flesh and blood like you and myself; when he replied, why sir, I

have never seen such people; building as they are, next door to my residence, I see, and have my eye on them from morning till night.—You are never there, for I have never met you, or seen you once at the building; you sir, said he, where do those people of yours live—do they cross the river morning and night? I informed him that they lived on the opposite side of the river, where I lived myself, and crossed it to their work, when working in New Orleans, night and morning, except when stormy, (which happened very seldom,) when I did not permit them to cross it, endangering their lives; at such time, they remained at home, or in the city. Why sir, said he, I am an early riser, getting up before day; and do you think that I am not awake every morning of my life, by the noise of their trowels, at work, and their singing and noise, before day; and do you suppose, sir, that they stop, or leave off work at sundown? no sir; but they work as long as they can to lay brick, and then carry up brick and mortar, for an hour or two afterwards, to be ahead of their work the next morning. And again sir, do you think they walk at their work! no sir; they run all day—you see sir, said he, those immensely long ladders, five stories in height; do you suppose they walk up them! no sir, they run up and down them like monkeys all day long. I never saw such people as those, sir, I do not know what to make of them; was there a white man over them with a whip in his hand, all day, why then I should see, and understand the cause of their running, and incessant labor; but I cannot comprehend it, sir; there is something in it, sir—there is something in it. Great man, sir, that Jim—great man sir—should like to own him, sir, should like to own him. After having laughed very heartily at the observations of Mr. Parker, for it was all truth, every word of it, I informed him that there was a secret about it, which I would disclose to him some day, and we separated. Now, Mr. Parker imputed the conduct of these people, (for I have given the very words and expressions he used, and he is alive, hearty and well in New Orleans, and can be spoken to, by any one interested in the subject,) to the head man who conducted them, and in consequence, impressed with that belief, offered me five thousand dollars for him; but Mr. Parker knew not the stimulus that acted on the heart of each, and every one of them; that it was the whole body of them that moved together as one mind; not one alone, the head man, as he supposed."

Ah! Mr. Parker knew not the stimulus that acted upon their minds: he could have understood it, if he had seen them plied with the whip—which the force of the natural motives which rouse and direct the energies of men, was a mystery to him.

Will the example of Mr. McDonogh be lost? Much as we deplore the expatriation of his noble laborers, we regard his experiment as a blow at slavery, a lesson to the slaveholders, full of instruction, and destined to be fruitful in results.

But it can never be a model. It requires a combination of qualities in the master, which not one in a thousand possesses.

Nor ought it to be taken as a model. Suppose it could be carried out, on a large scale in the South, we know of nothing whose practical workings would give so much temporary briskness to the domestic slave trade. If every master in the south west, by adopting Mr. McDonogh's plan, could make his gang of slaves perform more and better labor than is usually performed, and coin out of their labor in fourteen or sixteen years, enough to purchase another gang from the northern slave region, nearly double their number, the price of slaves would go up in this region, the slaveholder would rejoice in his augmented profits, and the doom of slavery would be delayed. And yet this letter is published in the African Repository, the organ of Colonization, with unqualified approbation. What means this! Is the Repository in favor of raising the price of slaves in the slave-breeding states?

Suppose the planters of Louisiana should adopt a plan like this of Mr. McDonogh's, with the exception of the expatriation part of it, how long ere their eyes would be fully opened to the practicability, safety and benefit of immediate emancipation! How long before they would reach the conclusion that the wages-principle without qualification, was JUST THE THING?

We must give the farewell scene, it is too affecting to be omitted.

"The ship on which they sailed for Africa, lay opposite my house, in the Mississippi, at the bank of the river; I had taken my seat of them on going on board the ship, on Friday evening, the day previous to her sailing, in my house. The scene which then took place, I will not attempt to describe—it can never be erased from my memory. Though standing in need on the occasion, of consolation myself, (in bidding a last farewell on earth, to those who had so many claims on my affection, and who had so long and about me, for such a long time of years,) I had to administer it to them, who stood in the greater need of it. To tell them that the separation was but for a brief period of time; that we should meet again I trusted, in a better and happier state; to charge them to gird up their loins, and play the man valiantly, in their determination to enter into their own Canaan, and to remember, that there was still another and final separation from all things earthly, which they had to sustain and encounter; to meet, and be prepared for which, they must persevere; I had to bid them, that their lamps must be kept well trimmed, and their lights a burning. On Saturday morning the Rev. Mr. McLain, the Agent of the American Colonization Society, (who took a deep interest in all that concerned this people) crossed the river to dispatch the ship, and see them take their departure, which took place about 8 o'clock in the morning of that day, the 11th of June. After seeing them off, (the ship was taken in a steamer,) Mr. McLain came into my house, as I was expecting him to breakfast, and on seeing him much affected in his manner, (a tear standing in his eye,) I inquired if any thing had taken place to give him pain; to which he replied, "oh, sir, it was an affecting sight to see them, and your servants who have not gone, were on the shore bidding them farewell, when from every tongue on board the ship, I heard a shout of praise to God, and to you, and to our master; James, took care of the ship, and hope to meet us in heaven, take care of our beloved master." Which ejaculations, said he, continued until they were out of hearing. This would appear to reverse the general course of things. It is the master or mistress who is heard, when about to make a voyage, recommending our servants to the care of some confidential person; but here were the servants recommending their master, to the care of other servants."

Why all this emotion? It had cost their master nothing to liberate them; he had been the gainer in every way by the transaction. By their own unprecedented labors and watchings and endurance they had achieved their liberty; and after all, it was the liberty of being driven from the graves of their fathers, their mothers, their children. Why then this overpowering emotion of gratitude! None but the man into whose soul has entered the iron of slavery, none but the

man who has been cursed with a demon-master, can answer this question. Had we ever been slaves, we could appreciate their feelings. They were grateful, deeply grateful to a master, who had emancipated them, with gain to himself, simply because he was the instrument of conferring upon them, the unspeakable boon of LIBERTY. Heart and beamed! ye libellers of the down-trodden slaves. Listen to these soulless, these ungrateful wretches—"Fanny, take care of our master; James, take care of our master; take care of our master, as you love us, and hope to meet us in heaven, take care of our master!"

Will any man show cause why a race, of whom these were the noble representatives, should be exiled to a savage land, or doomed to perpetual slavery!

Ministers and Politics.

The feeling that leads ministers of the gospel to refrain from participation in political strife, is generally carried to an extreme. Undoubtedly it is their chief business to preach the gospel, and deal with the spiritual relations of the people; but they are men, and owe to society other than ministerial duties. They are citizens, and sustain civil relations, as binding upon them as other men. Scarcely a political question can be started which does not involve some moral principle, the decision of which may not affect the well-being of every person in the community.

Besides, moral responsibility rests upon the man, whatever the duties he is called on to perform. He is bound to see to it that in no relation of life shall his acts violate the interests of his fellow man. But, nowhere is he more in danger of losing his integrity than in the political world: nowhere is he more strongly tempted to set up self as the standard of action, to make the end sanction the means, to disregard moral obligation.

Can a minister, in view of these considerations, fail to see that he is bound to acquaint himself with all important questions that agitate society, whether strictly moral, or political; to examine into their merits, and determine intelligently, what are the moral principles which should regulate the action of himself and others in relation to them? Ignorance upon such questions or any of them, so far disqualifies him for the performance of his duty as a Moral Teacher.

A minister may maintain a certain kind of dignity by confining himself to the Pulpit, and restricting himself to questions technically religious; but he impairs or destroys his usefulness. The Alpine glacier may look clear and bright, but it is cold and cheerless, & does nothing to refresh and fertilize the plains below, till, melting, it rolls down the mountains and seeks in humble, it may be obscure channels, to dispense its manifold blessings. A distinct caste of priests may attract profound reverence from an ignorant and superstitious people, and win influence by shrouding themselves in a mysterious kind of sanctity; but the christian preacher must be like his Lord, who taught by the wayside and in the public street, sat down with publicans and sinners, moved among the Jews, as one of their number, and needed not the importunities of the scribes and pharisees, to induce the people to regard him as one having authority. The sanctity that fears defilement from secular movements, is of sickly growth and doubtful use. From no portion of society, from no interest connected with its well-being, should ministers cut themselves off. They cannot do so without losing the sympathy and confidence of the people. They cannot do so without virtually teaching that men may sustain relations with which religion has nothing to do, thus limiting its obligations, and injuring the cause of sound morality.

If the Law of Right, in other words, the Law of Him who made us, is of force, it is of universal and perpetual force. It follows the man through all his existence, wherever he may go, whatever he may do; and must be the rule, by which all his acts are to be tested. Hence the duty of the Preacher, the Religious Teacher, to show the bearings of this Law upon all questions, political or otherwise, the decision of which may affect the weal or woe of the human race.

These remarks have been suggested by noticing the active part taken by ministers of the gospel in Great Britain, in opposition to the corn-law system. The Wesleyan ministers and the clergy of the established church, generally stand aloof; perhaps they fear defilement; more likely their sympathies are with the powers that be.

A few weeks since in our notice of the great Anti-Corn-Law Banquets and Meetings in Manchester, we promised to give some account of the Ministers' meeting. This was held on Thursday morning, and was the most numerously attended of any meeting in the Town Hall. Ministers were there from all parts of the kingdom. We shall give extracts from their speeches, for they illustrate and enforce the principles, to which we have just been calling the attention of the reader.

The Chairman, the Rev. Dr. Burns, considered the object of this meeting to be second to none in importance, and as one which came fairly in this meeting to be second to none in importance, and as one which came fairly within the scope of their legitimate action as members of the community,—as Christian men and Christian ministers. He did not consider the protestant minister as a monk—[hear]—he looked upon him as a citizen of the world, as a member of the great society of man; and as a Christian minister, the more bound to advocate what tends to promote the cause of human improvement and Christian philanthropy. They were told, indeed, that this was a question of finance alone, and therefore of politics exclusively. It was not merely giving a thing a name that would change its nature.—[Hear.] A matter of finance might involve in it very grave moral considerations. The state lottery was a question of finance; but surely it was a moral question also. The question of slavery entered largely into political relations; but it entered still more deeply into matters of a moral and religious nature. If it were a requisition of finance or of political economy, were to decide any matter from consideration by Christian ministers, their ways would be very limited indeed. He did not see how the question of man's food and man's labor ought ever to be made a question of politics and finance at all. [Hear.] This mingling of moral questions with mere matters of state policy was the very thing that Christian ministers complained of.—[Applause.] They said it was an improper interference with those great rights which God gave to his creatures. They did not see why this great and good world, the theatre of God's glory, should be given up entirely to be a sacrifice to mere views of carnal policy and worldly ambition.—[Applause.] They were assembled to consider the influence of this great question on

the physical, moral, and religious condition of the people.

The Rev. J. GILBERT, of Nottingham, said it had been denied that scarcity had affected the comfort of the working population; but what had not been denied! Perhaps some would even deny this; especially as to an artificial famine! But scarcity of food would produce illness, debility, and death. Had they, then, as Christian ministers, any thing to do with all this accumulated misery around them! Were they to take any interest in ascertaining the nature of this calamity; its cause; whether irremediable or not?—[Hear.] The deepest sentiment of the vast meeting of last evening was an earnest sympathy for the sufferings of the people.—[Hear.] The reverend gentleman entered at some length into a justification of the duty and right of ministers of religion to consider and discuss the cause of this distress, whether that cause were the corn-laws or any other measure. He also noticed the charge of hypocrisy brought against the Manchester conference of ministers; and why!—because they met to advocate the cause of the poor and the needy.—[Hear.] He concluded by moving—

"That on no order of men does it more nearly devolve to cherish and manifest a ready sympathy with the true interests of the people than the ministers of religion; and that it is no way incompatible with their office to exert the influence which it gives them, in common with their fellow-citizens, to seek the repeal of all such statutes as are provided by their operation to be necessary and directly opposed to the temporal and spiritual welfare of the community."

The Rev. WILLIAM M'KERRON (who said, he had come out against a medical interdiction; but he determined it should not be thought that he had become in any way indifferent to the cause) [applause],—in seconding the resolution, said, that it might have been conducive to the interests of some of the ministers present to have remained silent on this question—[hear]—but they had no hesitation to identify themselves with the important proceedings of this week. It had been said, that ministers had nothing to do with politics; that the corn-law is a political question, and therefore, that those present were entirely out of their place. He recently asked one of these objectors what he meant by politics, and he could not tell. [Hear.] He thought it criminal for a minister to be political; but how or why it was he could not tell.—[Hear.] To such ignorance they were indifferent. Why should ministers be the only class of men who were to have no interest in the affairs of the whole community? What was he less a man because he was a Christian? Was he less a citizen because a minister of the gospel?—[Applause.] Was it to be indifferent to him whether his country were regulated by wise or by oppressive laws; whether his family were enabled by industry to maintain their respectability and position in society, or to be reduced to penury and wretchedness.—[applause]—whether his countrymen were placed in prosperous or adverse circumstances; whether the world were cursed or blessed by the conduct of the rulers of nations?—[Applause.] He held, that ministers had as deep a stake in society as other men, and they had just as much right to interfere as other men, and must be left to their own prudence to determine when, to what extent, and in what mode.—[Hear.] If they connected themselves with mere party strife, they deservedly lose their influence. He thought it would be fair for society and the world, if ministers would form a universal and holy confederacy against war and slavery, and class legislation of every kind. But he took higher ground. This was a great moral and religious question. What progress could any minister make in teaching a man the principles of the gospel, if the man had any, perhaps every reason to suppose, that that minister was indifferent to his temporal circumstances; or still more, if the man thought that that minister of religion was actually standing in the way of his temporal comfort and happiness!—[Hear, hear, and applause.]

The Rev. THOMAS SPENCER, of Hinton rose, and was loudly applauded. He would only give one reason in justification of the ministers of religion. If it were a question of law whether English law really did restrict our trade, it might be submitted to the lawyers to determine; but if it were a question whether that law were just and right, he did not know what better jury could be found to determine this than the ministers of religion. As to his stepping into an arena of politics, if he having a living in the Church of England prevented him doing so, he would give it up to-morrow.—[Applause.] After showing, from the prayers and homilies of the Church of England, that the church discipline was in favor of the education of the poor, he said, that, if these principles had been upheld in the church till now, we should have had very little idleness amongst either the rich or the poor.—[Hear.]

The Rev. J. E. GILES, of Leeds, said,—That ever since the conference of ministers, held in Manchester the summer before last, it had been the subject of the utmost abuse that could be poured upon it; they had suffered from the hilling press; all the seven wars of the world had been exhausted upon it; all their real malice, and their affected contempt; yet was not the meeting of last night a proof of the real importance of that conference, and the estimation in which it had been held in the country? While abroad shortly after that conference, he visited Denmark, Prussia, Hanover, Saxony, and other parts of Germany; and throughout those countries, whatever men he conversed with, including foreigners of the highest rank, was everywhere congratulated upon the meeting of that conference, and upon the humble part he had taken in it. Though no advocate for the union of church and state, he was for the union of Christian ministers and people; and what had he but such a union on the present occasion! He was not disposed to enter into a defence of that which he deemed his glory; for what individual would ever attempt to defend the wretch that was bound upon his knees! But he would plead, loudly, exalted, and most undoubted examples for what he did, even on the other side! But he took his stand upon religious principle. Here he took his stand; and it was upon religious grounds, in connection with this political movement, that he had the highest hopes of success. He knew that there were men who worshipped the statute-book much more than the Bible; but he believed, that even in the monopolist ranks there were men of a different class; men who were anxious to be guided by the word of God. Then, was it possible for him to conceive that men who knew they had to stand before the bar of that judge who had declared himself to be the God of the poor and needy; was it possible to conceive that these men would long continue to sanction a law, which first robbed the poor man of his employment, and next robbed him of his bread!—[Hear, hear.] It was utterly impossible—[hear, hear];—and he believed we had only to appeal heartily to these men, and we should find, that, however accident might have thrown them into confederacy with sin and death, their confederacy with sin would be broken down, their confederacy with death would be dissolved.—[Applause.] He did believe that the efforts of the league would be successful; and he did not believe there was any one who believed otherwise. He concluded by moving—

"That, viewing the question by the light shed upon it by religion and morals, the meeting is led to the conclusion which enlightened and practical agriculturists, and men guiding and superintending the manufacturing skill and industry, as well as the commercial enterprise of the nation, have already adopted upon the impolicy of these laws; which have been found, indirectly and in the issue, to operate injuriously on the producers of food, while they directly wrong and defraud the consumers of it, and deprive a large proportion of the industrious classes of obtaining the first necessities of life."

We give these extracts to show, that the dis-

senting clergy of Great Britain have risen above the puerile notion, that because men make Wrong, a Civil Institution, therefore they ought not to touch it. Doubtless their conduct will greatly offend many of our reverend and right reverend gentlemen, who seem to think, that when the Devil has taken an Iniquity and established it by Law, it is placed out of the reach of God's word.

The dissenting ministers of England have not yet stooped to the wickedness of asking of Human Law, how far they may venture to preach the counsel of God.

The People Awake.

We have on hand the proceedings of numerous meetings, full reports of which would occupy our paper to the exclusion of every thing else. We can but briefly notice them.

All through this month, meetings have been in progress, in Hamilton, Clermont and Warren. On the 14th and 15th, there were meetings at Yankee Town and Hill's school house, Warren county; 16th, at Goshen, Clermont; 17th, at Bethel meeting house, Warren; 18th, at Emery's and Paxton's neighborhood, Clermont; 19th, at Hopkinsville, Warren; 21st, at the Boyd and Clark settlement, Warren; 24th and 25th at Lebanon. Besides these, there have been meetings at Sharon, and Cleves, and Springdale, Hamilton county; and a series of them in Cincinnati, occupying six evenings, and the afternoon of Sabbath; and then there was a convention of two days in New Richmond, Clermont.

We congratulate our friends everywhere, upon the rapidly increasing interest felt in our cause.

A society of fifty members was organized at Yanketown; and one of forty at Cleves.

Cleves.

The reader is already apprised of the proceedings at Cleves,—the violence of the mob—the aiding and abetting of gentlemen of respectability and standing—the extreme carelessness of the bludgeoned gentry in guarding the purity of the church—the forbearance and firmness of the anti-slavery men—the admirable conduct of their President, Samuel Lewis—their retirement to Berea, a little church a mile off, where people were more noble than they at Cleves, inasmuch as they heard the word with gladness—the organization of a society of forty members, headed by the venerable Judge Matson, one of the oldest and most respected citizens of the county, who had till then remained unconnected with the anti-slavery cause, though sympathizing to some extent with its objects, but whose mind was decided by what his eyes witnessed that day in Cleves.

On that occasion Judge Matson remarked, that he had always been an anti-slavery man, but never resolved to be an abolitionist till that day. The proceedings then inspired such feelings, as he had never felt. He thought of the sayings of the fathers of the actors in those scenes, and their liberal sentiments, and the contrast before him awakened reflections too painful to indulge. "I am now," he exclaimed, "fully committed on the side of abolition." The audience as well as himself was greatly affected during his remarks, of which this is a meagre notice.

As an incident to this meeting, we may mention that an able lecture was delivered by Mr. Blanchard, on the steamboat, which brought our Cincinnati friends from North Bend. There were in the cabin about 50 anti-slavery people, and 40 opponents, chiefly slaveholders and Kentuckians. The lecture was delivered upon the suggestion of a Kentuckian, and after a unanimous vote had been taken inviting it—the abolitionists, out of courtesy, declining to vote. Some of the Kentuckians remarked that if an anti-slavery speaker would come to Kentucky, naming a certain place, they would guaranty him a fair hearing and quiet audience.

New Richmond.

New Richmond is the birth-place of the Philanthropist, and this of itself gives us a kindly feeling towards it. We have deplored for a long while, the apathy that had gradually paralysed the energies of the friends of Liberty in that region. But, a better day is dawning upon them. The meeting at that place on the 14th and 15th, is represented as having been an intensely interesting one. In the evening, the meeting house was crowded. The Convention was favored with the presence of Edward Smith of Pittsburgh, Thos. Morris, Arnold Buffum, Mr. Cathcart, a true son of Erin, Mr. Quant, a Baptist clergyman who was a missionary in Jamaica, (when freedom was given to the slaves, and whose vivid narrative of the events of that jubilee, tells with fine effect.

Mr. Morris in the opening of the meeting, addressed the people, in answer to the question, "what have we to do with Slavery?" stating some thrilling facts, showing how slavery had corrupted both church and state.

On the evening of the first day, Mr. Smith took the stand, and "chained the attention of a crowded house for nearly three hours, in a powerful address, showing that American slavery was worse than any other system of Slavery that ever cursed the world, and answering most conclusively the objection that the Bible sanctions slavery. In doing which he challenged contradiction to the statement, that the epistles (in which the terms 'master' and 'servant' occurs) were written to churches in countries where there were no slaves at the time they were written. He mentioned an exception. Corinth was a slaveholding city; and in Paul's first epistle to the church at Corinth, he uses the word servant,—if thou art called, being a servant care not for it; but, if thou mayest be made free, choose it rather. For he that is called in the Lord, being a servant, is the Lord's freeman; likewise also he that is called, being free, is Christ's servant. Ye are bought with a price: be not ye the servants of men."

Wednesday evening, the house was crowded, and the audience was deeply interested in a discourse by Arnold Buffum, who spoke with great animation.

Thursday morning, Mr. Cathcart addressed the ladies particularly, on the power of woman, to aid the anti-slavery enterprise.

We have room only for two or three of the resolutions adopted:

Resolved, That the principles of the Christian Religion, require those who believe that slavery

COUGH LOZENGES are the e

BY A NOR'WESTER

PACIFICUS.

NUMBER VII.

But the honor of the free States has suffered deeply from the restraints placed upon our people by the force of public sentiment among themselves. This state of public opinion originated in the patriotism of the northern States. Prior to the formation of our Constitution, our people felt the absolute necessity of a consolidated

over the city, ran into a hat belonging to Capt.
 McCallum, from the Cahawba river, with 259
 bales Cotton, and damaged her very severely.—
 A large part of the Cotton was lost. At the time
 the accident the Gaines had in tow a large
 barge freighted with goods, which, we under-
 stand, was sunk. The boat herself was materi-
 ally injured by the shock, and had part of her
 cargo, house, and crew,

WARRANTED CURE FOR SORE NIPPLES WITHOUT TAKING THE PAIN FROM THE BREAST, IN ANY CASE, NO MATTER HOW BAD IT BE.

VANDERPOOL, 192, Fourth st., one of our best physicians, has used it in many cases, and never failed of curing, worst in a few days—from extensive experience, believes it infallible.

CASLE, 297 Broadway, knew a case where the nipple-pearl as it is would drop off, and where all ordin- ary treatment failed. After using "Pearl's" ointment, the nipple-pearl dropped off, and the case was cured.

public, that he has commenced the above business
by, strict attention to it, to secure a share of the
stratagem.
Keeps constantly on hand, coffins of every descrip-
tion, shrouds, caps, and plates neatly engraved.
Hearses and Carriages of the very best quality,
procure graves, on the shortest notice, at any
yard in the city or its vicinity. Charges, in all
moderate.

18. 1843. 3-3m

Columbus as the National Road, and examine his Durham Stock. Having incurred great expense in procuring the best imported cattle, and having for several years, paid the attention to the improvement of his stock, he is prepared to please the most fastidious. He offers for sale at low prices, fifty half-bred and fifty thorough bred cows, and a large number of young bulls.

He is prepared, also, to sell or purchase mules, on terms to suit the yearling.

MICHAEL L. SULLIVAN.
Catharine, Feb. 1849.

's Gerrit Letter to James Smylie
 Do Letter to Henry Clay
 holding Invariably Sinful, malum in se
 ard's Manual
 of Freedom
 ucker and Smith's Letters
 older's Prayer
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 ry in America (London): do (German)
 r. hv Beriah Green